

# The Christian Herald.

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## Miscellany.

### THE STANCH HYPOCRITE.

WHEN Moses went out, according to the command of the Lord, and gathered seventy men of the elders of the people, and set them round about the tabernacle, the Lord took the spirit that was upon Moses and gave it unto the seventy elders, and when the spirit rested upon them, they prophesied and did not cease. But Eldad and Medad, although "they were of them that were written," did not go up unto the tabernacle, but they remained, and prophesied in the camp. "And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp," and Joshua, a servant of Moses, said, "My lord Moses, forbid them." And Moses said unto him, "Enviest thou for my sake? *Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them!*"

The conduct of this servant of Moses was not unlike that of many professing Christians, and even ministers of the Gospel too, of the present day. To the minds and hearts of such men there is nothing which gives more pain and fear than a knowledge of the fact that Christians unite together for social worship and prayer in those associations commonly called "*Prayer Meetings*," and brand those who take a part in them as "enthusiasts," "fanatics," "hypocrites," &c.

The sagacious "Squire," whose doleful complaint "*to the Editor of the Christian Observer*" we here give for the instruction of those who are crying out "Eldad and Medad do prophesy *in the camp*—my lord, forbid them," has found out that these *praying people* are addicted to the habit of being more honest and sober than formerly, when they attended church only once a week, or it might be, only once a month.

I AM the squire of a country parish, in the north of——shire, where, till within the last twenty years—that is, during the incumbency of the present rector and his predecessor—we never had any methodistical doings, but were as honest hearty souls as ever mounted a hunter or cracked a bottle. But during the last twenty years there has been a sad change. I do not mean that there is more poaching, or stealing wood and poultry, or robbing barns and orchards; for in these respects we are better off than before, which I attribute entirely to these things having gone out of fashion, just like hard drinking. But what I lament is the great increase of *hypocrisy* in the parish. When I was a boy we had service at church only once a fortnight; and not always *that*, especially when the curate, for we had no resident rector, had the rheumatism; but as soon as Mr. F. the late incumbent came to reside, he performed service every Sunday morning, which, however, I did not *much* object to; though it was sometimes very inconvenient, for, as I made a point of attending whenever there was a sermon, it prevented my taking physic, or

settling some affairs at one of my manors, a few miles off, which I had been accustomed punctually to manage on the alternate Sundays once a month. Mr. F. died twelve years ago, and left in his will a considerable legacy for a *second* service every Sunday, as the smallness of the preferment had hitherto rendered it necessary for the clergyman to serve another parish in the afternoon. To attend a second service I had always considered great hypocrisy, and therefore I have never once darkened the doors of an afternoon since the endowment; but as the new rector, Mr. H., entered with warmth into the design of his predecessor, and the bishop and patron gave their consent, I could do nothing effectual to prevent it. Mr. H. acted very puritanically in the whole of this business: I am certain he only wished to curry favour with the poor, and to spite me; though I never could see what he could get by doing so. His conduct, however, throughout, was so hypocritically amiable and obliging, that he never gave me a fair opportunity to tell him all my mind. I hate such double dealing: a good hearty quarrel clears the air like a thunder storm, and all is sunshine afterwards.

Well, sir, hypocrisy, I believe, is as contagious as the plague; for in a few years half the parish began to be infected; and what with schools, and sermons, and bibles, and prayer-books, the Sunday, instead of being a day of rest, became as busy as a market-day. Some of the principal farmers, in imitation of the parson, have had the hypocrisy to take to cold-meat dinners on that day, that all their servants may go to church; and as for Mr. H. himself, when or how he gets his own dinner on these occasions, I cannot conjecture: he seems to me to live like a woodcock. But in order that you may understand more fully the nature of the evils of which I complain, I shall give you the following account of one of my tenants, who has for many years been *one of the stanchest hypocrites in the parish*.

Tim Dobbins was just my own age; and being my foster-brother, he used to be often, when a child, in the servants' hall at the manor-house, where he learned many excellent and diverting tricks. As we grew up, we became constant companions; for my father said, that though Tim was but a poor man's child, he had a good deal of spirit, and promised to be an adventurous sportsman, and might in time, after his death, make me a valuable gamekeeper. In this I was a little disappointed; for though Tim was a good fellow, an exceeding good fellow; yet he took so to drinking, and, what was worse, to poaching in the preserves which he was employed to guard, that I was obliged, at length, to dismiss him. I shall not trouble you with the rest of his adventures; how often he got into prison or sat in the stocks, with similar particulars, &c. What vexed me most was, that in throwing a red-hot poker one day at his wife, he set fire to the new cottage which I had built for him, and, being intoxicated at the time, suffered the flames to spread to one of my barns. I should not, however, have turned him out of his paddock for these offences, if he had not become a hypocrite; for I can forgive many faults, where there is a good heart.

His hypocrisy was very cleverly managed. He did not, like some reprobates I have heard of, boast of sudden conversion; indeed, in order the better to keep up the stratagem, he did not *boast* at all; but to the hour of his death, professed to be a miserable sinner, while all the while, I have no doubt, he thought himself quite a saint. About twenty years ago, when Mr. F. came to the parish, Tim's cottage was next to the par-

sonage, so that his wife and children came in for many a good thing from the rector's kitchen and dairy. Both Mr. F. and afterwards Mr. H. used to visit them and give them little books; and, I must confess, they were very kind and attentive to their wants; all which I attributed to the new-fashioned hypocrisy before mentioned. Tim, however, would not be won on, either by words or deeds. Mr. F. tried to break him of the knack of swearing, but did not succeed; for Tim, not being bred a gentleman, did not know that it is uncivil to swear before a clergyman. In three or four years, however, the rector, I perceived, began to gain a little upon him; for I once heard Tim say myself, that Mr. F. was a saint, if ever there was one on earth, and that in the end it might be better luck for us all if we were more like him.

When Tim's cottage was burnt down, the rector lent him one of his own, which happened to be empty; for there was snow on the ground, and Lucy Dobbins was near her confinement: and I had vowed Tim should not have so much as a stable of mine; for, in addition to burning my cottage and barn, which I did not care a rush for, he had betted upon Lord ——'s piebald galloway, and openly backbited the character of the finest hound in my kennel. As soon as Tim entered the cottage, he swore, with an oath, that the parson was a noble fellow; and by way of quitrent, vowed that he would never swear again while he remained in that cottage, and would even go to church some Sunday, as soon as he had won the new hat and red plush waistcoat to go in, at the cudgel-match. He did not, however, keep either of these promises.

Some time after Tim was in prison for debt; and was so ill with a neglected cold, which he had caught one night in poaching my fish-ponds, that his life was despaired of. Mr. M. attended him frequently, and gave him food and medicines; for the parish apothecary did not care to trouble himself about him.—From this period I date the commencement of Tim's misfortune. The rector prevailed on the creditor to release him, and had him moved into his old cottage, which I had by this time rebuilt for him, being much pleased with him for keeping up the honour of our county by shooting twenty pigeons in succession—nine of them right through the head, at six yards' greater distance than the best rifleman in the adjoining county, which is half as big again as ours. He was nearly twelve months before he recovered; all which time the rector and his wife continued their designs upon him. Tim's ruin was now complete. I did not see him in prison, or during his illness; for such scenes, you know, only make a man melancholy, especially as I might have chanced to encounter the parson, and have come in for a slice of his Sunday's sermon. Poor Tim, when I first saw him after his recovery, was leaning over the gate on the sunny side of his cottage, as I rode past to go to our annual cock-fight, which, I assure you, Mr. Editor, is one of the finest things in all our county. "Ah! Tim," said I, "I see you will soon be with us again." "I hope not, sir," he replied. "Hope not! and why? do you intend to hang all your life over a gate with your head thatched with a night-cap?" "My thoughts, sir," said he, "are greatly changed, and I trust, in future, to lead a very different life to what I have yet done." He added a few words more, which I did not quite understand; but they sufficed to convince me that Tim was becoming a downright hypocrite: and so I told all the company at the cockpit, who great-



ly applauded my sagacity, and lamented that he should have fallen, of late, into low spirits and methodistical company.

Tim continued to manage his hypocrisy in a very plausible ingenious manner. He did not make a great blaze in the village, as I expected he would have done; but went on quietly about his employments; and, to keep up the plot the better, left off drinking, and swearing, and gaming, and poaching, and stealing, and most of his old habits. I suppose he was tired of them. Nay, the sly fellow went so far that, from being the most troublesome and quarrelsome man in the hundred, he, in time, obtained every body's good word as a civil companion, an obliging neighbour, a faithful friend, and the best paymaster in the village. Still further to keep up the farce, he contrived to save money to pay off his old debts, and subscribed a penny a week to a Bible and Prayer-book Society; expecting, I suppose, that they would decline receiving money. Nay, he went so far as to deceive his own family, so that even his wife and children believed him in earnest; and whereas they formerly trembled at his presence, they now became tenderly attached to him, and gave him the best of characters to the end of his life. I do not find fault with any of these good doings in themselves; indeed, I very much admire them; only in Tim they showed great hypocrisy, because he did not even pretend that his temper and passions were changed in themselves—only that religion made him endeavour to subdue them—a plain proof of double-mindedness. I need scarcely add, that he took to going to church twice every Sunday; besides which he read the Bible and Prayer-book to his wife and children at home, as often as he had an opportunity. Thus year after year he went on passing himself for a saint; and this without any sufficient motive that ever I could discover to make it worth his while to do so. It must have been the mere love of hypocrisy. I make no doubt he would have had us believe it was for conscience sake; and many people thought it was so, especially as he never made any difficulty of giving up his interest to suit his purposes. Once I warned him out of his cottage, to prevent the walls being infected with Methodism, and, to my great surprise, he left, rather than give over his hypocritical doings. In short, he kept up his character to the last; and the parson has for many years spoken of him as one of the best livers in the parish, and recommended all his neighbours to imitate his example.

His death has crowned the whole; for he died as he lived, without any acknowledgment of his hypocrisy. He professed to be quite calm, and ready to go; another plain proof of insincerity, for who would die that could help it? I do not hear of his having used any extravagant expressions of joy; I suppose he was too cunning for this; but Mr. M. said, in his funeral sermon, that he was very repentant, and placed his trust in Jesus Christ, our Lord; and he told us a great many of his sayings and doings, which were very good and pious in themselves, only too methodistical.

Now, sir, what I want to know is, what can I do to stop the effects of this example? Tim's pretended repentance and good works and religious discourse, continued for so many years, have made many other persons take up the same kind of hypocritical religion; and they are all treading in his steps, to the great joy of the rector, who is getting an old man and cannot see through these things. Tim's death-bed has strengthened the general impression; and if we go on as we are now beginning,



I fear we must add a new gallery to the church, which would be a great expense to the parish. Pray inform me how to act. Could I not indict the rector for driving his majesty's subjects mad? My own wife and daughters, I fear, are bitten; and, to provoke me the more, are become so doubly kind and amiable, that, do what I will, I cannot find a pretext to quarrel with them. They read your work, Mr. Editor, which is the way I come to know of it; and I am in hopes that, if you admit my communication, they will be so shocked at the above exposure of hypocrisy, as to forsake their new-fangled notions, and go back to balls and cards, and other like Christian amusements, which is the hearty wish of, sir,

Your obedient servant,

AN ANTI-METHODIST.

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*For the Christian Herald.*

### THE JEW.

MR. EDITOR.—The providence of God having placed me in a variety of situations, I have been in the habit of noting, in my memoranda-book, notices of whatever occurrences, at the time, made a forcible impression on my mind. Should you think proper to publish such hasty sketches in your respectable paper as I may have time to furnish, they will be at your disposal. I shall send you nothing but what is founded on fact. I ardently wish you success in your labours, and could I, in the least, assist you, it would afford me great pleasure.

PEREGRINUS.

TRAVELLING lately through the western part of Virginia, I was much interested in hearing an old and highly respectable clergyman give a short account of a Jew, with whom he had lately become acquainted. He was preaching to a large and attentive audience, when his attention was arrested by seeing a man enter having every mark of a Jew on the lineaments of his countenance. He was well dressed, his countenance was noble, though it was evident his heart had lately been the habitation of sorrow. He took his seat and was all attention, while an unconscious tear was often seen to wet his manly cheek. After service the clergyman fixed his eye steadily upon him, and the stranger reciprocated the stare. The good minister goes up to him; "Sir, am I correct, am I not addressing one of the children of Abraham?" "You are." "But how is it that I meet a Jew in a Christian assembly?" The substance of his narrative was as follows.

He was a very respectable man, of a superior education, who had lately come from London; and with his books, his riches, and a lovely daughter of seventeen, had found a charming retreat on the fertile banks of the Ohio. He had buried the companion of his bosom before he left Europe, and he now knew no pleasure but the company of his endeared child. She was, indeed, worthy of a parent's love. She was surrounded by beauty as a mantle; but her cultivated mind, and her amiable disposition, threw around her a charm superior to any of the tinselled decorations of the body. No pains had been spared on her education. She could read and speak with fluency several different languages, and her manners charmed every beholder. No wonder, then, that a doating father, whose head had now become sprinkled with gray, should place his whole affec-

tion on this only child of his love, especially as he knew no source of happiness beyond this world. Being a strict Jew, he educated her in the strictest principles of his religion, and he thought he had presented it with an ornament.

It was not long ago that this daughter was taken sick. The rose faded from her cheek, her eye lost its fire, her strength decayed, and it was soon apparent that the worm of disease was rioting in the core of her vitals. The father hung over the bed of his daughter with a heart ready to burst with anguish. He often attempted to converse with her, but seldom spoke but by the language of tears. He spared no trouble or expense in procuring medical assistance, but no human skill could extract the arrow of death now fixed in her heart. The father was walking in a small grove near his house, wetting his steps with his tears, when he was sent for by the dying daughter. With a heavy heart he entered the door of the chamber, which he feared would soon be the entrance of death. He was now to take a last farewell of his child, and his religion gave but a feeble hope of meeting her hereafter.

The child grasped the hand of her parent with a death-cold hand. "My father, do you love me?" "My child you know I love you—that you are more dear to me than the whole world beside!" "But, father, do you *love* me?" "Why, my child, will you give me pain so exquisite? have I never given you any proofs of my love?" "But, my dearest father, *do* you love me?" the father could not answer; the child added, "I know, my dear father, you have ever loved me—you have been the kindest of parents, and I tenderly love you. Will you grant me one request—O, my father, it is the *dying* request of your daughter—will you grant it?" "My dearest child, ask what you will, though it take every cent of my property, whatever it may be, it shall be granted. *I will* grant it." "My dear father, *I beg you never again to speak against JESUS of Nazareth!*" The father was dumb with astonishment. "I know," continued the dying girl, "I know but little about this Jesus, for I was never taught. But I know that he is a Saviour, for he has manifested himself to me since I have been sick, even for the salvation of my soul. I believe he will save me, although I have never before loved him. I feel that I am going to him—that I shall ever be with him. And now, my father, do not deny me; I beg that you will *never again speak against this Jesus of Nazareth!* I entreat you to obtain a Testament that tells of him; and I pray you may know him; and when I am no more, you may bestow on him the love that was formerly mine!"

The exertion here overcame the weakness of her feeble body. She stopped; and the father's heart was too full even for tears. He left the room in great horror of mind, and ere he could again summon sufficient fortitude, the spirit of his accomplished daughter had taken its flight, as I trust, to that Saviour, whom she loved and honoured, without seeing or knowing. The first thing the parent did after committing to the earth his last earthly joy, was to procure a New Testament. This he read; and, taught by the Spirit from above, is now numbered among the meek and humble followers of the Lamb!

## THE CHRISTIAN AND CIVIC ECONOMY OF LARGE TOWNS.

THE frequent change of residence, especially among the poorer classes, seems to be the standing argument against all we have brought forward from Dr. Chalmers' essays, in favour of the application of the local system to the population of this city. This, we must at once admit, is a great barrier to the plain and simple track that a permanent residence of the inhabitants would mark out for the accomplishment of these plans. The amount of fluctuation, however, is greatly overrated. In one of the Sunday Schools, in this city, connected with the male Union, there are 187 attending scholars connected with 142 families; of this number of scholars we find not quite one tenth have left the school on the first of May, (the time the removals generally take place,) and but a small part of that number have left it on account of removing too far from the school to attend with convenience: thus we learn that the removals are far more vibratory than successive. Even though there were removals out of the district every year, at the rate of one tenth of all the families in it, we are not to infer, that, in ten years, there is a complete change in the families; or that the old district "is thus scooped away by so many liftings of the people who live in it." There is a certain number, and mostly of the poorer class, who are constantly on the wing, and remove from one district to another, but the great bulk of the inhabitants of every district are in a fixed and permanent state for any species of cultivation that may be applied to them. There is scarcely any part of the city, however poor, however crowded, which would not, in the course of time, by such attentions of the benevolent, and such acquaintanceship as prevails in the country, if the districts are sufficiently small, be assimilated to each other by a thousand ties of friendship or interest, and thereby lessen the amount of the active benevolence required for their melioration.

The generalizing system on which most of our benevolent institutions are founded, leaves us unacquainted not only with the *need*, but also of the *wants* of the people who are destitute, or but meanly furnished with the means of moral improvement, or temporal comfort.

The Society for the prevention of pauperism has, hitherto, failed in some of its most important plans, from the want of this local knowledge, and all their attempts to arrive at it have hitherto proved abortive: we apprehend they never will attain the *acme* of their excellent and benevolent designs, until they are content to enter upon a single, small district, and become acquainted with every avenue of vice embraced within its limits, and every antidote, and every healing and comforting balm that Christian benevolence has provided to supply its need. Then will it appear plain how utterly inadequate are all the efforts of our present societies, for the entire fulfilment of those desirable ends at which they aim. The nakedness of the other districts would then be exposed, and the light which had been kindled in one small district, would make the surrounding darkness more visible, and we doubt not that God would raise up other philanthropists to bring under their moral regimen other districts, until, by the very apposition of these lesser districts, the whole face of the city would become changed. But we shall leave it to abler



hands to show how admirably adapted is this local system to add to the useful establishments already in operation.

There are many associations which, by their resources, could have done that permanently and substantially for a district of the town, which they have vainly attempted, and have, therefore, done partially and superficially for the whole. The money which could have built a local school, and emanated enough of interest for ever to have kept it in repair, and provided the teacher with a perpetual salary, has been dissipated in transient and ineffectual exertions for the accomplishment of a universal object. The error is, to have been led away, by the splendour of a conception, far greater than it was able to realize. It is this ambition, to plan beyond the ability to execute, which has involved in failure and misdirection, so many of the efforts of philanthropy. And they who have so precipitately counted on any general result, that would be at all sensible, from the proceedings of any one society, however magnificent in its scale, and however princely the offerings that were rendered to it, have evinced themselves well entitled to the character of visionaries.

The great mischief of any such society, is, that it blinds the public eye to the utter inadequacy of its own operations. It sends a feeble emanation over the whole city; which were doing an important benefit, had it only the effect of making the darkness visible. But, instead of this, we fear, that the light which it thus diffuses, imperfect as it is, is rated, not according to the intensity with which it shines upon our population, but according to the extent in which it is thinly and obscurely spread over them. The very title of a school for all, is enough to deceive a miscalculating public, into the imagination, that all are provided with schooling. If, instead of trying to engross the whole, the society in question had concentrated its means and its energies upon a part, and upon such a part, too, as it could overtake most thoroughly, there would have been no such pernicious delusion in the way of rendering a solid and entire benefit to the labouring classes. The very contrast it had produced between the district it so effectually brightened, and the total darkness of the surrounding or contiguous spaces, would have forced that lesson upon the public notice, which, under the generalizing system, is thrown into disguise altogether. Instead of a semblance of education for the whole, let there be the substance of it in one part; and this will at length, spread and propagate its own likeness over all the other parts. It will serve like the touch of a flame to kindle the whole mass into a brilliancy as luminous as its own. It never would be permitted to stand a barren and solitary memorial. Other men would soon feel a responsibility in other quarters, who now feel none at all. Other societies would speedily arise in other districts; and the whole effect, which was so vainly looked for, as the result of one great organization, will at length be made out, by the apposition of successive parts to one another.

Our earnest advice, for these reasons, is, that no benevolent society for education shall undertake a larger space of the city than it can provide for, both completely and perpetually; by reclaiming its families to a habit of scholarship for ever, through the means of a permanent endowment, attached exclusively to the district of its operations. It is far better to cultivate one district well, though all the others should be left untouched, than to superficialize over the whole city. It is far better, that these other districts be thrown as unprovided orphans, upon a benevolence that is sure to be called out at other times, and in other circles of society. Instead of casting upon them a feeble and languid regard, it is infinitely better to abandon them to the fresh, and powerful, and unexpended regards of other men. Let none of us think to monopolize all the benevolence of the world, or fear that no future band of philanthropists shall arise, to carry the cause forward from that point at which we have exhausted our operations. If education is to be made universal in towns by voluntary benevolence, it will not be by one great, but by many small and successive exertions. The thing will be accomplished piecemeal; and what could never be done through the working of one vast and unwieldy mechanism, may thus be completed most easily, in the course of a single generation.

Let us now attempt to trace the character of the process that we have just recommended, from the first beginning of it, and along that line of conveyance, by which it is finally brought onward to the result of an adequate provision for the entire and universal scholarship of our city families. We see nothing of the visionary at its commencement. One society, that should propose to raise a hundred thousand pounds for a project so gigantic, may well be denounced as visionary; but not so the society that should propose to raise one or two thousand pounds for its own assumed proportion of it. There is many an individual, who has both philanthropy

enough, and influence enough, within the circle of his own acquaintanceship, for moving forward a sufficiency of power towards such an achievement. All that he needs, is the guidance of his philanthropy at the first, to this enterprise. When once fairly embarked, there are many securities against his ever abandoning it till it is fully accomplished. For, from the very first moment, will he feel a charm in his undertaking, that he never felt in any of those wide and bewildering generalities of benevolence, which have hitherto engrossed him. To appropriate his little vicinity—to lay it down in the length and the breadth of it—to measure it off as the manageable field within which he can render an entire and a lasting benefit to all its families—to know and be known amongst them, and thus have his liberality sweetened by the charm of acquaintanceship with those who are the objects of it—instead of dropping, as heretofore, of his abundance, into an ocean where it was instantly absorbed and became invisible, to pour a deep, and a sensible, and an abiding infusion into his own separate and selected portion of that impracticable mass which has hitherto withstood all the efforts of philanthropy—instead of grasping in vain at the whole territory, to make upon it his own little settlement, and thus to narrow, at least, the unbroken field, which he could not overtake—to beautify one humble spot, and there raise an enduring monument, by which an example is lifted up, and a voice is sent forth to all the spaces which are yet entered on—this is benevolence, reaping a reward at the very outset of its labours, and such a reward too, as will not only ensure the accomplishment of its own task, but, as must, from the ease, and the certainty, and the distinct and definite good which are attendant upon its doings, serve both to allure and to guaranty a whole host of imitations.

And, to redeem this initiatory step still further from the charge of visionary, it ought to be remarked, that even though not followed up by any imitation, it is not lost. A certain good will have been rendered to society, and a good too, fully proportionate to the labour and expense that have been bestowed upon it. If permanently to cover the whole city with education, be an enterprise worth a hundred thousand pounds, then, to cover a hundredth part of it, is an enterprise worth a thousand pounds. The purchase and the purchase-money are equivalent to each other; and if not a magnificent operation, it is, at least, not like many of the magnificent projects of our day—it is not an abortive one.

Viewed, indeed, in the light of one isolated effort—of one single feat of liberality, there is something altogether, independent of its being a likely stepping-stone to many similar undertakings by other hands and in other places, that is well calculated to engage the kindly affections of our nature. It is vesting one's self with the noblest of all property, when he can point to a certain geographical district in a great city, on which he has stamped a visible impress of his benevolence, which it will wear to the end of time, and be a blessing to its future families throughout all generations. Some may regard this more in the light of a solace to the vanity of his constitution—but surely it is fitted to sooth and to satisfy his better feelings, that the objects of his liberality come so distinctly under his notice; that the good he has rendered, survives the exertion he has made in so separate and visible a form; that the families he has benefited, can be so specifically pointed to, and the children, who, through him, are brought under the wholesome ministration of a sound and a cheap scholarship, may be met, as often as he will, to witness the progress of his own experiment, and cheer them on to the attainments which he himself has provided for them. There is in all this, a concentrated charm, which were dissipated into thin air, had the same cost and the same exertion been incurred among some of the heartless and unproductive generalities of a more extended operation.

But more than this. It is felt by every man as a stronger pull, both on his liberality and his exertion, when he sees the end of what he is embarked upon, than when that end lies at an obscure and indefinite distance from him. The moment that an exhausted crew come within sight of land, a new energy is felt to revisit and revive them. An enterprise of charity may be so vast that this sight may never be attained; or, it may be so circumscribed within distinct and narrow boundaries, that it may never fail, from the very outset, to enliven the hope, and spirit on the progress of benevolent adventurers. Under the local system, this principle comes into full play, and works a mighty increment of good to society. Inasmuch, that even with the same number of philanthropists, a greater amount both of money and of exertion is rendered to the cause, by separate bands of them, each of them expatiating on its own local and limited province, than by the whole body of them putting forth one gigantic effort on the whole field of operation that lies before them.

And again. The very same system does call forth a greater number of philanthropists. This is due, not merely to the superior practicability of its object, but also to the strength of that local interest with which it is associated. When the good proposed to be done, is for the special behoof of one city parish, or even one department of a

city parish, this carries a far more forcible appeal than any general object would, to all those connected with it, either by office, or by property, or by residence. It is felt by all such, as a directly pertinent application, and so, both in respect of agency and of subscription, calls forth a host of latent capabilities, that under a general system, would never have been reached, and never have been entered upon. There can be no doubt, that the more you subdivide a territory into districts, the more intense, and the more productive, will be the operation in each of them; so as to draw out a far greater number of supporters, and to raise a far greater sum than ever could have been raised out of the same district, for any scheme of universal education.

It is not known how precious and how productive a thing the operation of this local interest is, even in the very poorest of our districts. The capabilities of humble life are yet far from being perfectly understood, or turned to the full account of which they are susceptible. We certainly invite, and with earnestness too, the man of fortune and philanthropy, to assume a locality to himself, and head an enterprise for schools, in behalf of its heretofore neglected population. But little is it known to what extent the fund may be augmented by pains and perseverance among the population themselves. With a little guidance, in fact, may the poor be made the most effective instruments of their own melioration. The system which could raise a single penny in the week from each family, would, of its own unaided self, both erect and perpetuate a sufficient apparatus for schooling over the whole empire, or over any part into which it was introduced, in about twelve years. This is a mine which has lately been entered upon, for the purpose of aiding those excellent religious charities that have so signalized our nation; and more is extracted from it than from all the liberalities of the opulent. In a cause so near and so exciting as that of home education, it could, by dint of strenuous cultivation, be made to yield much more abundantly. So that, should the rich refuse a helping hand to a cause so closely associated with the best interests of our country, we do not despair of the poor being at length persuaded to take it upon themselves, and of thus leaving the higher classes behind them in the career of an enlightened patriotism.

Yet it were well, that the rich did step forward and signalize themselves in this matter. Amid all the turbulence and discontent which prevail in society, do we believe, that there is no rancour so fiery or so inveterate in the heart of the labouring classes, but that a convincing demonstration of good will, on the part of those who are raised in circumstances above them, could not charm it most effectually away. It is a question of nicety, how should this demonstration be rendered? Not, we think, by any public or palpable offering to the cause of indigence, for this we have long conceived should be left, and left altogether to the sympathies of private intercourse; it being, we believe, a point of uniform experience, that the more visible the apparatus is for the relief of poverty, the more is it fitted to defeat its own object, and to scatter all the jealousies attendant upon an imaginary right among those who might else have been sweetened into gratitude by the visitations of a secret and spontaneous kindness. Not so, however, with an offering rendered to the cause of education, let it be as public or as palpable as it may. The urgency of competition for such an object, is at all times to be hailed rather than resisted; and on this career of benevolence, therefore, may the affluent go indefinitely onward, till the want be fully and permanently provided for. We know no exhibition that would serve more to tranquilize our country, than one which might convince the poorer classes, that there is a real desire, on the part of their superiors in wealth, to do for them any thing, and every thing, which they believe to be for their good. It is the expression of an interest in them, which does so much to sooth and to pacify the contents of men; and all that is wanted, is, that the expression shall be of such a sort, as not to injure, but to benefit those for whom it is intended. To regulate the direction of our philanthropy, with this view, all that needs to be ascertained, is, an object, by the furtherance of which, the families of the poor are benefited most substantially; and, at the same time, for the expenses of which, one is not in danger of contributing too splendidly. We know no object which serves better to satisfy these conditions, than a district school, which, by the very confinement of its operation within certain selected limits, will come specifically home with something of the impression of a kindness done individually to each of the householders. It were possible, in this way, for one person, at the head of an associated band, to propitiate towards himself, and, through him, towards that order in society with which he stands connected, several thousands of a yet neglected population. He could walk abroad over some suburb waste, and chalk out for himself the limits of his adventure; and, amid the gaze and inquiry of the natives, could cause the public edifice gradually to arise in exhibition before them; and though they might be led to



view it at first as a caprice, they would not be long of feeling that it was at least a caprice of kindness towards them—some well-meaning Quixotism, perhaps, which, whether judicious or not, was pregnant, at least, with the demonstration of good will, and would call forth from them, by a law of our sentient nature, which they could not help, an honest emotion of good will back again; and instead of the envy and derision which so often assail our rich when charioted in splendour, along the more remote and outlandish streets of the city, would it be found that the equipage of this generous, though somewhat eccentric visiter, had always a comely and complaisant homage rendered to it. By such a movement as this, might an individual, throughout a district, and a few individuals throughout the city at large, reclaim the whole of our present generation, to a kindliness for the upper classes that is now unfelt; and this too, not by the ministration of those beggarly elements, which serve to degrade and to impoverish the more; but by the ministration of such a moral influence among the young, as would serve to exalt humble life, and prepare for a better economy than our present, the habits of our rising generation.

We know not, indeed, what could serve more effectually to amalgamate the two great classes of society together, than their concurrence in an object which so nearly concerns the families of all. We know not how a wealthy individual could work a more effectual good, or earn a purer and more lasting gratitude, from the people of his own selected district, than by his splendid donative in the cause of education. Whatever exceptions may be alleged against the other schemes of benevolence, this, at least, is a charity whose touch does not vilify its objects; nor will it, like the aliment of ordinary pauperism, serve to mar the habit and character of our population. Here, then, is a walk on which philanthropy may give the rein to her most aspiring wishes for the good of the world; and while a single district of the land is without the scope of an efficient system for the schooling of its families, is there room for every lover of his species to put forth a liberality that can neither injure nor degrade them.

Every enlightened friend of the poor ought to rejoice in such an opportunity, amid the coarse invectives which assail him, when led by his honest convictions to resist the parade and the publicity of so many attempts as are made in our day, in behalf of indigence. It may sometimes happen, that selfishness, in making her escape from the applications of an injudicious charity, will be glad to shelter herself under some of those maxims of a sounder economy, which are evidently gaining in credit and currency amongst us. And hence the ready imputation of selfishness upon all, who decline from the support of associations which they hold to be questionable. And thus is it somewhat amusing to observe, how the yearly subscriber of one guinea to some favourite scheme of philanthropy, thereby purchases to himself the right of stigmatizing every cold-blooded speculator who refuses his concurrence; while the latter is altogether helpless, and most awkwardly so, under a charge so very disgraceful. In avowing, as he does, the principle, that all the public relief which is ministered to poverty, swells and aggravates the amount of it in the land, and that it is only by efforts of unseen kindness, that any thing effectual can be done for its mitigation—he cannot lay bare the arithmetic of private benevolence, and more especially of his own—he cannot drag it forth to that ground of visibility, on which he believes that the whole of its charm and efficacy would be dissipated—he cannot confront the untold liberalities which pass in secret conveyance to the abodes of indigence, with the doings and the doquetted reports of committee-ship—he cannot anticipate the disclosures of that eventful day, when He who seeth in secret shall reward openly, however much he may be assured, that the droppings of individual sympathy, as far outweigh in value the streams of charitable distribution, which have been constructed by the labour and the artifice of associated men, as does the rain from heaven, which feeds the mighty rivers of our world, outweigh in amount the water which flows through all the aqueducts of workmanship that exist in it. From all this he is precluded, by the very condition in which the materials of the question are situated; and silent endurance is the only way in which he can meet the zealots of public charity, while they push and prosecute the triumph of their widely blazoned achievement—even though convinced all the while, that, by their obtrusive hand, they have superseded a far more productive benevolence than they ever can replace; that they have held forth a show of magnitude and effort which they can in no way realize; and with a style of operation, mighty in promise, but utterly insignificant in the result, have deadened all those responsibilities and private regards, which, if suffered, without being diverted aside, to go forth on their respective vicinities, would yield a more plentiful, as well as a more precious tribute, to the cause of suffering humanity, than ever can be raised by loud and open proclamation.

## Intelligence.

### WESTERN ASIA.—PALESTINE MISSION.

No later accounts, we believe, have been received from Messrs. Fisk and Parsons than the latter part of November. We have before us a letter from Mr. Fisk, dated "Smyrna, 22d November, 1820," addressed to a lady in this city, in which, after alluding to the Christian society, from which he is separated, he says, "The sight of some savage Turk or some degraded Greek, reminds me that I am surrounded by another kind of society, and the human voices which I hear admonish me, that, before I can engage with ease and efficiency in pointing out the way of salvation to those around me, and guiding their minds to heaven in prayer, I have the Herculean task to perform of acquiring *several* different languages."—"You will, perhaps expect me to say something about this country. A country with which so many interesting associations are connected, you will suppose, cannot fail to furnish a great variety of intelligence and important incidents. It is, indeed, interesting to pass the places where the Greeks and Persians fought—where Homer wrote, and especially where Apostles preached and Martyrs died. But the savageness and ignorance which now prevail, render it extremely difficult to obtain correct information, or true explanations respecting the things we see. If you wish for a concise description of the state of this country, natural, political, literary and religious, read Gen. ch. i. v. 2. the first part of the verse. No description could be more apposite. When you have read, pray that the latter part of the verse may soon be as applicable as the first part is now. If God say, '*Let there be light*' there will be light."

This letter was written just after they had visited a part of the seven churches of Asia. They left Smyrna on the first of November, and returned on the 21st, having "travelled 300 miles, and visited, among other places, Pergamos, Thyatirie, Sardis, and Philadelphia—sold and gave away 21 Bibles or Testaments, and distributed 1,300 religious tracts."

The London Christian Instructor contains a communication from "an Independent Minister," in which he expresses great pleasure on account of the appointment of Messrs. Parsons and Fisk to attempt a Mission to Jerusalem. From the instructions of the Board he quotes as follows: "We are persuaded that if you *can* realize this object with safety, the *importance of the station will outweigh many difficulties.*"

"It is evident," says he, "that they have viewed the subject in all its bearings; and I need not remind you, that the Board is composed of men possessing no small share of wisdom and prudence." After expressing deep regret "that Mr. Connor has written to dissuade them from attempting it, considering it ineligible," he proceeds: "In this feeling, I am not alone. One of the most eminent of my brethren in the denomination to which I have the happiness to belong, told me he offered himself to *one* of our Missionary Societies, *provided he were sent to this interesting spot*; and also to the Bible Society, as their agent, *with the same proviso*; but the proposal was in both cases declined."

"I trust, however, the time to favour ZION, yea, the set time, is *now* come."

He then pledges himself "to leave a legacy of 200*l.* (\$889,) to the Missionary Society who shall send the *first* Missionary to Jerusalem, *provided he shall have established a Bible Society.*"

He further suggests, that "perhaps the gentleman in Kent, who offered to raise ten shares of 100*l.* each, if a University for Dissenters could be established, would have no objection (should that desirable plan unfortunately be abandoned) to devote his liberality to this object."

"Christians! the cry which is heard from Jerusalem, 'Come over and help us,' is loud and piercing. May it constantly vibrate in your ears, and give you no rest, till its inhabitants, (who are perishing for lack of knowledge,) blest with a fervent and enlightened ministry, sent thither by your heavenly charity, shall again exclaim, 'How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!!!'"

"The anxiety of Polycarp, the present patriarch of Jerusalem—the decision of the American Board of Com.—the readiness of those devoted young men who have volunteered in this good work—all, all should stimulate you, and, pointing to this station seem to say, 'Come, for all things are now ready.'"

#### UNITED STATES.

*An Account of a Mission among the Senecas and Munsees, performed in 1820, by the Rev. Timothy Alden, President of Alleghany College, addressed to the Rev. Abiel Holmes, D. D. of Massachusetts, Secretary of the Society for propagating the Gospel among the Indians and others of North America.—(Continued from page 53.)*

On the 7th of September, we attended this stated exercise. Mr. Callender, their worthy and indefatigable teacher of music, was present. I was surprised at the excellence of their performance. The new tune given out for that evening was the Portuguese Hymn, or Adeste Fideles. It was not long before they sung it with great correctness. The following words had been prepared by Mr. Hyde for this delightful piece of sacred music, and are here preserved, as a specimen of the language, in which, previously to the year 1818, the praises of redeeming love were probably never sung. Several copies were written in a plain hand, so that some of the Indians could read them, and the rest were soon able to repeat them, memoriter. It may be remarked that no language is better adapted to vocal music, than the Seneca, which is soft and mellifluous as the Italian, or the Ionic dialect of the Greek,

Sis-wâ-dên-nô-tûs Nâ-yâd-dâ-gwên-nê-û  
Gâ-gwâ-gô Kî-wî-yâ Nô-û-dûs-hâh  
Kâ-nâ-hô U-wên-jâ-gâ Nâ-sûng-gwâ-wê  
Nâ-sîd-dwâ-dên-nô-tûs Nâ-kî-nâ-sâ

Swâd-dô-hâ-ôk Nâ-dê-swi-ê-wî-yê-stô  
Hâ-tî-yâd-dâ-dâ Nâ-yâd-dâ-gwên-nê-û  
Dis-sîd-dwâ-soûn-yô Nâ-sên-nôn-dô-gên-tô  
Nâ-sîd-dwâ-dên-nô-tûs Nâ-kî-nâ-sâ

Jê-sûs Hâ-nê-û-ê-wâ-nâ-âh-gwût Nâ-  
sâh Hâ-nê-squâ-nûnk-quâ Dê-yâ-sâh-soûn-yô  
O-nâ-dwôt-tân-dê Nâ sîd-dwôt-kên-nis-sûs  
Nâ sîd-dwâ-dên-nô-tûs Nâ-kî-nâ-sâ.

#### LITERAL TRANSLATION.

Sing unto the Lord;  
All his works are perfect;  
The whole earth is full of his gifts;  
Let us sing unto him a new song.



Rejoice, ye righteous,  
 Before the Lord,  
 And praise his holy name.  
 Let us sing unto him a new song.  
 Jesus, for thy wondrous love  
 To us, be praises given.  
 Let us go and worship before him.  
 Let us sing unto him a new song.

I made an address to the little assembly, which George Jamieson, brother of Jacob, mentioned in a former communication, and grandson of the white woman at Gauh-da-ou, interpreted, and concluded with prayer. About twenty only were present. Considerable sickness prevailed at that time, and William King, a Cayuga chief, and son of young King, was dangerously ill with an epidemic fever. The whole village was anxiously waiting the issue of his malady. No people are more sympathetic, in time of trouble, than the Senecas. Whenever any distressing calamity overtakes any of their families, it may be read in the countenance of almost every one. It was in consequence of the sickness, then prevalent, so few attended the meeting. Formerly, in seasons of distress, they generally had recourse to ardent spirits, to drown their sorrow; but now, the friends of the Christian religion, though equally depressed, shun society and bear their anguish in silent grief.

Wishing, on this excursion, if practicable, to extend my missionary labours to the aboriginal settlements on the Genessee river, we went as far as Tonnewanta to spend the Sabbath. The only interpreter, at that place, was Peter Baldwin, and it was well known that he was strongly opposed to the Christian party. It was doubtful whether he could be induced to officiate as my interpreter, and, if he could, whether he would be faithful. Here a majority of the chiefs was hostile to religious instruction. Mr. Hyde had kindly intended, under these considerations, that Thomas Armstrong, his interpreter, should accompany us to Tonnewanta, lest the object in view should be frustrated; but he was seized with violent symptoms of the epidemic and could not travel with us.

On our arrival at Tonnewanta, thirty-three miles from Seneca Village, on the Buffalo, we called first upon Littlebeard, a respectable Indian, and the only chief on the reservation who is friendly to the Christian religion. We then repaired to the habitation of John Bennet, an intelligent aboriginal, who appears to be exerting himself more vigorously than any other in the place to promote the Redeemer's cause. He went with us and introduced me to Peter Baldwin. I frankly declared the design of my visit, expressed my wish to meet, the next day, with the chiefs and as many of the inhabitants as could convene, having a communication to make, and hoped that he would perform the part of an interpreter on the occasion. He unexpectedly consented and promptly said he would do as well as he could. I told him I did not wish him to be at that trouble for nought, and that he should have a compensation, which would be satisfactory. He proposed that I should be at the council-house early in the morning.

We spent the night at Littlebeard's, where we were hospitably entertained in the truly characteristic Indian style. Soon after an early breakfast, taking Bennet with us, we repaired to the cabin of Peter Baldwin, whom we found, in a kind of piazza, waiting our arrival, with his aged father, Kon-noh-ken-tou-we, the head chief of this part of the tribe, Peter King, another chief, brother of young King, and several others. Baldwin said that King was to set out that day for Grand River; that the people, meaning the Pagan party, would not meet at the council-house, till late in the afternoon; and, that the chiefs desired me, if agreeable, to make my communication to them, at that time and place, adding, that they would report, whatever I might offer, to the assembly, as soon as collected together. Knowing that if I should comply with the wish expressed, every purpose would be answered as fully as if I were to deliver what I had to say in the council-house, conformably to a remark specially made in my last report to the society, I immediately commenced my address and continued it for three hours. I considered that I was about to deliver a message from the great head of the church to the leaders of the Pagan party, that what I should bring to view would be minutely and repeatedly detailed to the inhabitants of the reservation; and as this was no doubt the only opportunity I should ever have of pleading the cause of my Lord and Master with the poor benighted, deluded, and pitiable enemies of the cross, in this part of the kingdom of darkness, I ought to be full and explicit.

A just and particular delineation of all the parts of this discourse would extend this report to a wearisome length. *Multum in parvo* shall be my aim. After informing the chiefs of the society, whose benevolent views, in reference to the moral and religious benefit of my red brethren, it was my duty and happiness to endeavour to fulfil, I spake of that infinitely glorious Being, who is the Father of every human soul and the Creator of all things; of his communications to the world; of the Holy Scriptures as containing the word of God, and that a knowledge and a reception of this sacred word was essential to make us wise unto eternal life; of the work of creation; of the divine appointment of the Sabbath of universal obligation; of the fall of our first parents; of the wickedness of the antediluvians; of their wonderful destruction by a flood of water; of the miraculous preservation of Noah, his family, and the living creatures with him in the ark; of the subsequent iniquity of the children of men continued to the present day; of God's peculiar people, the Jews, to whom he committed the oracles of truth for the instruction of all men; of the ten commandments spoken by the Great Spirit amid the thunders and the lightnings of the mount; of the renewed injunction to keep the Sabbath; of the early promise of Jesus Christ as the only Redeemer and Saviour of any of the posterity of Adam; of the various prophecies of this glorious Messiah many ages before he came; and of his advent at the time which had been foretold, mentioning the number of years since his appearance, as I had done, relative to the time from the creation to the deluge. The way was now prepared for speaking particularly of the gospel dispensation, upon which I descanted at considerable length, giving an account of the birth, miracles, benevolent operations, life, sufferings, crucifixion, resurrection, and ascension of the Son of God; of the doctrines he taught; of the brevity and uncertainty of the present life; of death, the resurrection, judgment, and eternity; of the solemn and unreserved account which every one must give when Christ shall come to judge the world, fixing his tribunal in the mid-heavens, and pronouncing the sentence, from which there will be no appeal; of the necessity of believing in the Son of God; of the happiness and glory of all, who choose this blessed Redeemer for their everlasting portion; and of the indescribable misery and despair of all, who finally reject the proffered terms of grace. I frankly allowed that the vile and unprincipled among their white brethren had often treated them ill, to the painful regret of the true followers of Jesus Christ. I stated that if the Indians were well instructed, they would not be liable to such impositions from the abandoned white people, as they had often suffered; that nothing could be more important to the welfare of their rising offspring, than a good education; and that it would be wise in them to adopt such measures, as might be conducive to that knowledge, which would lead to the subsequent happiness of those, who would shortly succeed them in the cares of life. I spoke expressly of the long-continued kindness of the Friends to their brethren on the Alleghany and at Cataraugus, and that they contemplated, as I had been informed, the establishment of a school in Tonnewanta. I exhorted them to see that their children diligently attended the school, whenever it should be in operation, that they might acquire much useful knowledge, and, especially, that they might be enabled to read and understand what God had spoken and recorded in the Holy Bible.

After the usual consultation, King made a reply in the name of the chiefs. He, however, carefully avoided speaking a word about the Bible, its contents, or any thing I had delivered relative to the Christian religion. The most of his speech consisted in an encomium on the utility of schools and a resolution to promote the one contemplated by the Friends. Without any farther remarks he concluded, by saying, that they gave me a thousand thanks for what I had told them. It might have been suggested, that previous to the reply, they several times asked me to repeat the chronological facts, I had incidentally mentioned, and that they seemed anxious to retain the recollection of them. I took my leave of these poor pagan chiefs, probably never to see them again till we meet at that august tribunal, the awful terrors of which for all the enemies of Jesus, I had endeavoured, in some measure, to unfold.

We returned to Bennet's house, where the Christian assembly statelyly met. Baldwin promised to follow soon and to interpret; but he did not come. I saw him once afterwards, when he apologized by representing that he thought we were to meet at Littlebeard's, and that he went thither to fulfil his engagements to me. I gave him fifty cents, with which he appeared to be amply satisfied. Half of that sum would probably be sufficient to secure his interpreting services to any missionary on a like occasion.

Bennet understood English better, perhaps, than any other at Tonnewanta, except Baldwin. He had heard the long address in English and Seneca, and gave a copious detail of it, to the Christian party, while we were waiting for Baldwin.

Having commenced with prayer and singing, I gave several short addresses, quoting texts of scripture and expounding the same. Bennet interpreted. At intervals, we attempted the praises of redeeming love by singing the Seneca hymns. I asked if some of the Indians could not pray? Oh yes, said Bennet. I told him that it had not been customary to interpret prayers, and I should be glad to have some one address the throne of grace in a language which they could all understand. He directed to Lewis Poudré, who, on my invitation, arose, closed his eyes, folded his hands in the manner of Massillon, all rising at the same time, and offered up a prayer with a solemn tone of voice, without embarrassment, and, I trust, with pertinence. He is a son of the Frenchman, whom I mentioned in a former Journal, and whose first wife, the mother of Lewis, was a Tonnewanta squaw. Bennet recapitulated a sermon, which he had some time before heard from Eleazer Williams, who is well known. I again spoke on sundry texts, urged the duty of prayer, and gave some account of several of the Christian Indians at the eastward, who, in former times had been remarkable for their attention to this reasonable and indispensable religious exercise. I called upon William Johnson to pray, on the suggestion of Bennet. He spoke with great fluency, engagedness, and pathos. In this manner we spent the day, and parted, I trust, to our mutual satisfaction.

On Wednesday, 13th September, we reached Squanke Hill, at which place is the most populous aboriginal settlement on the Genessee River. Very opportunely for the object in view, we found the chiefs and principal Indians collected together and busily employed in raising a log school house. I had hoped for the aid of captain Jones, as an interpreter, at whose house we stopped on our way; but he being absent, we proceeded without him. The deficiency was well supplied by Thomas Jamieson, another grandson of the white woman and Straightback.

Having introduced myself as a minister of the gospel to these people, they suspended their labours, and I immediately commenced the delivering of my message, which was, to appearance, cordially received. I spent an hour in speaking of the contents of the Bible, exhibiting the blessings it unfolds for all of every nation, who take it as the guide of their life; and, finally, represented, that, whatever might be the present opposition to its momentous truths, it was certain, that, ere long, all mists of darkness, error, and delusion, would be done away; that all the hateful passions of man, now at war with every thing holy and divine, would be made by the all-conquering Spirit of grace, to yield to the gentle and heavenly influence of that religion, which is taught in the word of God; when all fightings, injustice, and vice would give place to brotherly love, righteousness, and holiness of life and conversation; and the world would become an emblem of heaven.

After a short conference among the heads of the tribe present, agreeably to invariable usage, Tall Chief and Canada made, each of them, a formal reply, in which they represented that they had a clear understanding of every part of my address; that they had gladly heard it; and that they fully believed it. They said further, that they wished for instruction in the gospel, and that they should listen to all the ministers, who might come to show the straight path. Jamieson remarked, that a year ago not one at Squanke Hill, except Straightback and himself, was favourable to the Christian religion, but that now, one half of the Indians there expressed a desire of an acquaintance with the gospel. Fifty children are expected to attend the school the ensuing winter, which is to be under the patronage of the Presbyteries of Genessee and Ontario. In the same place, a few years since, the benevolence of Mr. Buttrick, now successfully labouring in a distant field, led him to attempt a school for the benefit of these tawny natives, but with little encouragement of any beneficial result. A great revolution in Indian feelings, relative to the importance of moral and religious instruction, at Squanke Hill, as well as at all the other reservations we have visited, has taken place in the course of the two last years, and which, no doubt, may be justly considered as among the signs of the times; that the period is nigh at hand which prophets have often foretold, and for which the people of God have long and earnestly prayed.

In this region we became acquainted with several clergymen, who expressed a readiness to preach to these Indians whenever in their power. They feel a deep interest, as all the pious must, in the welfare of the Theological Seminary at Auburn. The recent unanimous appointment of the Rev. Dr. Richards to the professorship of that new school of the prophets was a grateful subject of frequent conversation.

On Friday, the 15th of September, we called upon Mary Jamieson, at Gauhda-ou, known far and near by the name of the White Woman. She lives in a comfortable Indian style, on one of the fertile bottoms of the Genessee, flanked by high, abrupt, and romantic banks. Her habitation is near the place where, about



three years ago, fifteen acres of land slid, in the night, from the side of a lofty and steep hill, with a frightful noise, carrying trees and rocks into the bed of the river, to the amazing terror of the few aboriginal families in the vicinity. I could have no opportunity to collect an assembly at Gauhdaou, of which I had been duly apprized; yet it seemed a duty to travel six miles out of our course to have an interview with the aged white woman. I found her able to converse intelligibly in English, but showing, at first, that reserve which is a common trait in the character of the Senecas. She, however, at length, became agreeably communicative, and gave a history of her life, which is so interesting, that I shall be excused in stating a few of its most prominent incidents. I am more inclined to do this, thinking it possible that this statement may reach some of her relatives, who have probably no knowledge of her past distressing trials, nor even of her existence.

She was born at Marsh Creek, below Connegocheague, in Pennsylvania. Her parents were Thomas Jamieson and Jane, originally Irvine, and were from Ireland, but of Scottish descent. At the age of thirteen years, a few weeks after the evacuation of Fort Du Quesne, in 1758, she, with her parents, a sister, and two brothers, was taken by the Indians, and hurried into the wilderness. On the third day of their captivity, the Indians discovered, by their scouting parties, that many white people were in pursuit of them, or all their lives would have been spared. These merciless savages, to facilitate their escape, killed the father, mother, sister, and two brothers, but suffered Mary to live, and travelled to the westward, taking her with them, to a certain place on the Ohio, probably near the Little Beaver Creek, where they continued some time, and went to a Shawnee town far below. Here she lived many years, married an Indian, and had several children. Once she attempted to desert the place and make her escape to the white people, and had proceeded through the pathless woods many miles, when the fond yearnings of a mother induced her to return to her little children, whom she has never since felt a disposition to leave.

Mary had an uncle, John Jamieson, who was killed at the time of Braddock's defeat. She had two brothers, John and Thomas, who were not captured with the rest of the family. Many years since, she saw a man from the neighbourhood of her native spot, who informed her, that these two brothers were then, as she understood, in some part of Virginia. If still living, and feeling the best sympathies of human nature, how must it delight them to learn that a sister, who, no doubt, was supposed, near seventy years ago, to have suffered the vengeance of the tomnahok, and who once seemed born to a better portion than Providence has seen fit to allot her, is yet on this side the grave, sustaining the character of an inoffensive and estimable woman. The last words her mother spoke to her, before the fatal weapon released her and so many of the family from the sorrows of life, were, *not, at present, to attempt to run away; not to forget her English; not to forget her God.* She had been taught to read, and, if she could have had books, she thought that she should not have forgotten, but now her sight was impaired. She had learned the Assembly's Catechism, and was early made acquainted, by the care of her parents, with the duties founded on the word of God, and has, probably, often communicated the amount of her knowledge to the Indians. I remarked to her, that, as she had had greater advantages than the people among whom she had spent her life, it must have been in her power to have afforded them very important instruction, as to the duties we all owe to the great God and Saviour of the world. She said she used to teach her children when they were young. Pursuing my remarks on the benefit which she might still afford to the natives, whom she frequently sees, by speaking to them on the things of religion, she replied, with a quick articulation and considerable feeling, *the Indians, know what is right well enough, but they won't do it—they won't do it.*

From other sources we learned something of her other uncommon trials. After the death of her first husband, she came to the Genessee and married Kot-tam, a chief, who then assumed her name, but was generally called Gauh-da-ou, from the place where he lived. By him she had six or seven children, and has more than forty grandchildren. Of her sons, three were living a few years since. The youngest of these, being ambitious of the honour of his father's station in the tribe, he being dead, had recourse to murder, that there might be no competitor in his way for the sachemdom. He, accordingly, watched for an opportunity, when one of his brothers little suspected what was in his heart, and slew him. This was overlooked. Some time after, his murderous hand plunged a dagger into the breast of the surviving brother. The chiefs in council then resolved that he should atone for the repeated outrage upon the rights of humanity with his own life. The mother went forward to plead for him, stating that he was the only son she had left, and entreat-

ed, that he might not be taken from her. In tenderness to this old woman, the chiefs granted her a lease of her son's life, during her continuance in the world, with the understanding that, on her decease, the sentence already pronounced should be carried into immediate execution. Two years ago this young Romulus was killed by some of his countrymen in a drunken frolic at Squanke Hill.—(*To be continued.*)

*A NARRATIVE of the state of Religion within the bounds of the General Assembly of the Presbyterian Church, and of the General Associations of Connecticut, Massachusetts, and New-Hampshire, during the last year.*

THE General Assembly have now under their care sixty-two Presbyteries, fifty of which have sent up annual reports of thirteen hundred churches within their respective bounds. With the subjects of those reports our churches are already familiar. The interest, therefore, which these subjects will excite, can be derived only from the charms which the providence and the grace of God may from time to time throw around them.

The Lord Jesus Christ, the only begotten, the beloved and coequal Son of God, has, in every age, had a church upon earth. The existence of that church commenced with the promise that the "seed of the woman should bruise the serpent's head." It has since subsisted amid the rage and persecution of surrounding enemies; and, in spite of the power and policy of hell, will subsist till the end of time, when its visible and militant state will be succeeded by a triumphant state in glory. That Church has not indeed, in every age, been alike visible and prosperous. Sometimes it has been confined to a particular family, and at others to a particular nation. Sometimes it has been hid like a grain of mustard seed in the earth, and at others, it has been comparatively a great tree, under whose shadow immortal souls have found security and peace. But amidst all the vicissitudes it has experienced, it has increased, and will increase until its borders shall be the borders of the earth; it has shone, and will shine more and more unto the perfect day. These remarks are illustrated and verified in the reports which the Assembly have received for the past year; a summary account of which they hereby transmit to the churches under their care. We have much to lament, but more to present as subjects of congratulation and praise.

The sources of lamentation to which some of the Presbyterial reports direct us, are errors in doctrine and morals; neglect of the duties of family and social prayer; coldness and indifference on the part of professing Christians; and the want of labourers in the gospel vineyard.

In some of our bounds, exertions are making, with a zeal worthy of a better cause, to propagate a modification of infidelity, under the name of Unitarianism or Socinianism; and as there is an aptitude of the human heart to entertain the grossest errors, we regard it as an imperious duty to warn our congregations against every attempt to bring to their notice such doctrines as deny the Lord who bought them.

Immoralities in practice, have naturally, and in many places, flowed from error in doctrine. The intemperate use of ardent liquors, and the profanation of the Lord's day, are particularly mentioned as too prevalent among those whom the "grace of God teaches, that denying ungodliness and worldly lusts, they should live soberly, righteously and godly."

Professing Christians have, in too many instances, manifested a lukewarmness, utterly inconsistent with their profession, and the obligations they are under to Him who has loved them and given himself for them. Regardless of the awful imprecation, "Pour thy fury upon the families that call not on thy name," they have omitted to bend before the family altar, and offer their morning and evening sacrifices; and, as if they questioned the justness of the requisition, "For all these things I will be inquired of by the house of Israel to do it for them," they have kept aloof from the meetings of social prayer, and neglected to present their united supplications for a blessing on themselves, and on the whole Israel of God.

The complaints of several of the Presbyteries, of the want of a sufficient number of labourers in the gospel vineyard, have been truly affecting. Entire districts of country to the south and west, comprising a population of thousands of souls, are represented as destitute of the ministrations of the word from any denomination of Christians. In one Presbytery, in which there are twenty-eight regularly organized churches, eighteen are destitute of the regular administration of the word and

ordinances ; in another, consisting of nearly forty churches, there are only eleven ministers ; and in another, out of twenty-eight, sixteen are vacant. Their lamentation is, "the harvest is great, but the labourers are few ;" and their cry to their Christian brethren is, "come over and help us."

While on these accounts the Assembly have cause for lamentation, and call upon their churches to sympathize with, and pray for those among whom the above-mentioned evils exist ; they also call upon their churches to unite with them, in sentiments and expressions of gratitude and praise to God for his great, his unmerited, and his continued goodness. We have probably never heard so much nor had so much to tell of the wonderful works of God amidst the churches under our care. And we have only to regret, that the limits of this Narrative will not allow a detailed account of what has taken place in this portion of the heritage of God.

Outward attention to the means of grace has, with few exceptions, every where increased. Many new congregations have been organized, and new places of worship erected. Biblical and catechetical instructions have been generally attended to. The children and youth, have been led to the fountain, and instructed in the first principles of the truth, as one of the best preventives against error and vice, in their more advanced years. Baptized children have, in many congregations, been convened with the parents who dedicated them to God, and been solemnly and affectionately reminded of their obligations to be the Lord's. The system of Sabbath school instruction has been pursued with great and increased success. Thousands who, but for these institutions, would have grown up in ignorance and vice, been the grief of the church, and the curse of the community, are now taught their obligations to God, and fitted to be useful members of society. Great zeal and regularity is generally manifested by the pupils in their attendance : several instances were mentioned of young persons who frequently walked ten miles on the Sabbath, for the purpose of attending the school ; and, in several instances, the blessing of God has attended this mode of instruction, to the hopeful conversion of the teachers and the taught.

The monthly concert of prayer is generally attended through the Presbyterian church and the other churches connected with the General Assembly ; and it is found that this extensive union of prayer for the influences of the Holy Spirit upon the Church of Christ, and the gospel of salvation, appears to be attended with the special blessing of God.

Additions have been made, during the last year, to the churches from which reports have been received, of seven thousand one hundred and eighty-six souls. To many of these the Lord manifested himself, not "in the great and strong wind, which rent the mountains, and brake in pieces the rocks," but in "the still small voice." They were the fruits of the ordinary operations of the Spirit in the word ; which, though not called revivals, afford a gradual accession to the church, of such as we trust shall be saved, and for which we owe to God our gratitude. But the most of that number, are the fruits of such numerous, extensive, and blessed outpourings of the Spirit of God, during the past year, as the Assembly has never before had the opportunity to record. These have been experienced in the Presbyteries of Rochester, Ontario, Cayuga, Onondaga, Otsego, Oneida, Troy, Albany, Columbia, Hudson, New-York, Jersey, Newton, Philadelphia, Grand River, Portage, Lexington, and Lancaster, and in the states of Connecticut, Massachusetts, and New-Hampshire.

In the Presbytery of Rochester, the congregations of East Riga, Ogden, Rochester, Ridgway, and Shelby, have received special communications of Divine grace ; the fruits of which are seen in the conversion of upwards of 160 souls. In the Presbytery of Ontario, a work of revival is progressing in the congregations of Lima and West-Bloomfield, which promises favourable results. In the Presbytery of Cayuga, the towns of Brutus and Auburn have shared extensively the effusions of the Spirit. Nearly 200 have been hopefully converted, and many more, in both these towns, are under serious impressions. The work has extended into adjacent towns ; and Skaneateles and Elbridge begin to share the effusions of the Spirit.

In the Presbytery of Onondaga, the congregations of Homer, Truxton, Smithfield, Virgil, Preble, De Ruyter, the second congregation in Lenox, Cazenovia, the second congregation in Onondaga, and the third in Manlius, have been visited by refreshing showers of Divine grace ; and more than 360 have been added to the communion of the church.

In the Presbytery of Oneida, 283 have made a profession of religion, as the result of a season of refreshing from the presence of the Lord, in the congregations of Mount Vernon, Union, Westmoreland, Vernon, Utica, Holland Patent, Trenton, Litchfield, and New-Hartford.



In the Presbytery of *Otsego*, the congregation of Cherry Valley has had an extensive revival, during which 129 have been added to the church; about 50 hopeful converts have not yet united themselves with the church, and 50 more are still under deep convictions. In Cooperstown 25 have obtained hopes of an interest in Christ, and many others are under deep religious impressions; and in Springfield a work of grace has begun, which is still progressing.

The Presbytery of *Troy*, reports an instance of special refreshing in the congregational church in Bennington, Vermont, which, though not in their connexion, is under the pastoral care of one of their members. In that place from 25 to 30 persons have, in the course of a few months, given hopeful evidence of a saving change. A very respectable accession has also been made to the church in Lansingburgh, and 88 persons have been added to the visible church in Nassau, as the fruit of a work of grace.

The Presbytery of *Albany* have presented a most interesting and animating report to the Assembly. This report is printed: and the Assembly regret that its length is too great to admit its incorporation with this Narrative. They however recommend its perusal to all the churches which can obtain a copy; confident that it will gladden every christian heart. The additions to the churches, during the year 1820, as reported to that Presbytery, amount to nearly *one thousand four hundred*! Surely the Lord hath done great things for them, whereof we are glad.

In the Presbytery of *Columbia*, an outpouring of the Holy Spirit has been experienced in New-Lebanon and Chatham; and in Catskill, Cairo, and the city of Hudson, a good work has begun, which is still progressing: and we hope we shall not be considered officious, when we gratefully mention, that the Dutch Reformed congregations of Coxsackie, Kinderhook, and Claverack, which are in the vicinity of that Presbytery, have been also blessed with an outpouring of the Holy Spirit.

The Presbytery of *Hudson* state, that most of their congregations have been copiously watered with showers of Divine grace during the past year; and that the fruit has been the addition of 23 members to the church of Deerpark, 41 to that of Scotchtown, 110 to the church of Hopewell, 76 at Goshen, 199 at Bloominggrove, 57 at Ridgebury, 140 at Chester, 40 at Bethlehem, 196 at Westtown, 69 at Hamstead, 69 at Greenbush, and 17 at Forrestburgh, a congregation recently formed: making a total of *one thousand and thirty-seven*.

In the Presbytery of *New-York*, the Brick church has had a revival, which has resulted in the hopeful conversion of about eighty souls.

In the Presbytery of *Jersey*, the church of Elizabethtown have added about 60, as the fruits of the revival of the preceding year, and in Orange, and particularly Bloomfield, a good work seems to have commenced. One hundred and fifty at least appear to have been awakened! and of these about 80 give evidence of hopeful conversion. The revival yet progresses.

The Presbytery of *Newton* report, that during the past year, *one hundred and eighty-five* persons, who before were strangers from the covenant of promise, and enemies in their hearts, have been visited with the renewing and consoling influences of grace, and received into the communion of the church; and they particularly mention the church at Newton, as having been visited with the special influences of the Holy Spirit; and that 64 persons of different ages and conditions, have already become the hopeful subjects of this work.

In the Presbytery of *Philadelphia*, the church in the Northern Liberties, and the 3d Presbyterian church in the city, have been favoured with special manifestations of the Divine presence. In the former, 60 have offered as candidates for an approaching communion; and in the latter, 73 communicants have been received during the year, 48 of whom are the fruits of a revival, which is still progressing.

The Presbytery of *Grand River* report, that 15 townships, comprising 11 churches, have been visited with special revivals of religion; that to several others the Lord has vouchsafed a more than usual measure of his Spirit; and 253 souls have been added to the communion of the church, and the work is still progressing in several other towns.

In the Presbytery of *Portage* the church of Euclid has been favoured with a revival, and about 100 are mentioned as the subjects, and in six or seven other congregations there is special attention.

The Presbytery of *Lexington* state, that in the missionary field within their bounds, there has been a general awakening; that in many instances convictions have been of the most deep and pungent kind; and that it has not been unusual for whole assemblies to be bathed in tears during the delivery of a discourse.

The Presbytery of *Lancaster* state, that amidst the moral desolations within their bounds, a few favoured spots have received the cultivation of the Holy Spirit: that

on Marietta, Waterford, Belfre, Adams, and Wooster, the dews of heavenly grace have descended, and resulted, in their charitable belief, in the saving conversion of many souls.

From the report of the delegates from the General Association of Connecticut, it appears, that a work of grace has begun in the course of the last year in New-Haven, which has ever since been extending to other towns; and that about 70 congregations, out of a little more than 200, are now sharers in the mighty operations of the Divine Spirit. The number of hopeful subjects of grace in the respective congregations has been from 200 to 300. This is stated to be the greatest work of Divine grace enjoyed by the churches of Connecticut, since its first settlement, except the revival in 1740—41.

From the report of the General Association of Massachusetts, presented to the Assembly by their delegates, it appears that, in many churches in their several associations, there has been a time of refreshing from the presence of the Lord, which resulted in the addition of many hundreds to their communion.

From the report of the delegate from the General Association of New-Hampshire, it appears, that a glorious work of grace has been carried on in Boscawen—extending to both the parishes in that town, and also into some of the neighbouring congregations. It also appears that in the town of Bath, a time of refreshing from the presence of the Lord had been enjoyed, the result of which is the addition of 103 to the communion of the church.

While the Assembly unfeignedly rejoice in these and other signal revivals of religion, and earnestly pray for still more rich manifestations of Divine grace to all the churches, they are convinced that the principal hopes of the church of God must rest on the ordinary operations of the Divine Spirit accompanying the appointed means of grace. The Lord has promised, that the humble, the faithful, and prayerful exertions of his ministers and people shall never be without his blessing; yet he has reserved to himself the prerogative of watering his churches with copious showers as He in his wisdom sees fit.

The character of these widely extended and wonderful works of God, has been much the same with those which have formerly been reported to the Assembly. Deep and pungent sense of guilt, thorough convictions of inability to help themselves—professed hopes of forgiveness only through the atoning blood of the Lord Jesus Christ—and dispositions to walk in all the commandments of the Lord, have marked the exercises of their respective subjects.

These subjects have been of all ages and classes, from eighty down to ten years of age. The old and stubborn oak, and the young and tender plant have alike bent before the wind that “bloweth where it listeth.” Scoffers, drunkards, and others of most profligate lives, have been made to bow at the feet of Jesus, and to own him as their Lord and Redeemer: and Infidels and Universalists have been humbled by the doctrines of the cross, and warned their neighbours of the dangerous and soul-destroying errors of their respective schemes.

The blessed effects of these outpourings of the Spirit have been seen in giving a new aspect to the moral state of society: the multiplication of, and regular attendance upon meetings for social prayer; and a growing liberality towards the support of the gospel and benevolent institutions throughout our land.

In addition to these wonderful and heart-cheering events, for which the Assembly offer unto the one God, Father, Son, and Holy Spirit, their united and hearty thanks, they rejoice that they are also able to inform the churches, that the state of religion, in the different colleges within our bounds and the bounds of those who are connected with us, is most encouraging. There are about 40 hopefully pious youth in Union College, Schenectady; in the College at Princeton there are 25; in Dartmouth College, New-Hampshire, there are about 70; in Jefferson College, Pennsylvania, and the University of North Carolina, there are several more; in Yale College, at New-Haven, there are about 90; and in Hamilton College 48, professors of religion.

The hope that most of these will probably devote themselves to the service of God, in the gospel of his Son, affords a most pleasing prospect to the American Churches.

The Theological Seminary at *Andover*, contains 112 students, and is in a flourishing condition.—The Foreign Mission School at Cornwall, in Connecticut, contains more than 30 pupils, who speak eleven different languages, a number of whom are hopefully pious.

The Theological Seminary at *Princeton*, under the care of the General Assembly, continues to enjoy the smiles of Divine Providence. It contains at present 73 students, among whom the spirit of missions is increasing. From these fountains of

sacred learning, we trust many streams will soon issue to gladden the city of our God; and that when the cry of the vacant congregations within our bounds, and from other destitute parts of our country, and of the world, for help, shall reach the ears of these pious youth; and especially when they hear the interrogation of their Lord and Master, "saying, Whom shall I send, and who will go for us?" they may all answer in the spirit of Isaiah, "Here am I, Lord, send me."

With this retrospect of the past, and these animating prospects of the future, we close our narrative of the state of religion within our bounds:—hoping that those evils which exist, either among professing Christians or others, may excite suitable humiliation before God; that Christians, and Christian ministers, will be found more engaged at the throne of grace, and follow their prayers with corresponding endeavours for the advancement of the interests and the extension of the limits of the Redeemer's kingdom.

We have, *Christian Brethren*, the greatest cause for gratitude, and the greatest encouragement to persevere. We have the promise that in the latter day Israel shall blossom and bud: that its boughs shall be sent out to the seas, and its branches to the river; that it shall spread itself like a goodly cedar, and be a dwelling place for the fowl of every wing. The Lord shall build up Zion, and comfort all her waste places. He will make the wilderness like Eden, and her desert like the garden of the Lord: joy and gladness shall be found therein; thanksgiving and the voice of melody. I, the Lord, will hasten it in his time. Animated by these precious and faithful promises of God, continue your prayers and exertions; and then we may confidently hope, that ignorance, and vice, and delusion, will be banished from our borders, and that, these and other clogs being removed from its wheels, the Redeemer's chariot will soon ride in majesty, and triumph over this western world.

"Amen: even so, come, Lord Jesus, come quickly."

Published by order of the General Assembly:

Attest,

WILLIAM NEILL, Stated Clerk.

Philadelphia, May, 1821.

## NEW-YORK SUNDAY SCHOOL UNION SOCIETY.

REPORT.—(Continued from page 55.)

THE annual report contains extracts from the quarterly reports of the various schools in the Union, from which we select the following, as being the most interesting: at the same time it shows the efficiency of even an approximation to the local system, which has been urged in the work of Dr. Chalmers, which is noticed in the former part of this and other numbers of our work.

*School No. 23, attached to the Baptist Church in Vandam-street.*—Our present statement will embrace a comparative view of the whole period since the last annual meeting; during which time one hundred and ten names have been added to the register; twenty-one regularly dismissed by certificate, either in consequence of leaving the city, or moving to districts too distant to attend; two only have left us without notice. These changes leave one hundred and eighty-seven regular attendants, white boys, from four to seventeen years of age. Our present conductors are two superintendents, a secretary, and fourteen teachers, occasionally assisted by the elder boys.

The school comprises eighteen classes, in four divisions, viz. 1st division, nine reading classes in Bibles and Testaments; 2d division, three classes, exercised in second reading lessons and spelling; 3d division, four classes, in first reading and spelling lessons; 4th division, two classes, in A, B, C. About twenty have been advanced one division since the commencement of the year. Most of the Testament classes have regularly received the monthly rewards for the Scripture proofs. The average of attendance, for the last six months, has been at nearly one hundred and fifty. A table, giving a precise statement of attendance every month, is annexed. We have repeatedly been gratified by seeing all present within ten or fifteen, and once within four. This pleasing circumstance may be attributed to our regularity in visiting absentees; from which practice many other advantages also result. A



door opened to the child's house, will always keep him in some good measure of restraint, and such vigilance carries conviction to the minds of both parents and children of the concern felt by the teachers, and opens a way for obtaining an insight into the characters and habits of the parents, as well as the dispositions of the children. The attentions of our pastor (the Rev. Mr. Smith) contribute much to our prosperity. He fails not to encourage us by every exertion consistent with his other engagements. Last Sabbath the customary half-yearly sermon was addressed to the parents and children, the greater part of whom attended. We find it a great means of bringing the families to the house of worship even at other times. All the families connected with the school, to the number of one hundred and forty-two, have been regularly visited three times the past year. The last stated visits were made the present month, when it was ascertained, that of one hundred and eighty-seven boys, *one* only is sick; eleven anticipate changing residence too distant to attend, which will leave one hundred and seventy-six on our register after the present month.

As every fact connected with a real reformation in the morals or manners of the subjects of our charge, is important to establish the usefulness of this Institution, we will not omit to mention such as are remarkable, of which we can speak confidently.

The most striking instance is a lad twelve years of age, of open disposition, but strong passions. He attended Sunday School occasionally for four years, but was inattentive, and of bad habits. Previous to last May, he came only when brought in the morning, and absented himself both from home and school till night, though always severely chastised for it by his father. He was also an habitual truant from week-day school. Neither persuasion nor severity could enforce his attendance at either. All means, in the hands of his parents, failed of reclaiming him: he grew rather worse, and the few times he attended with us, he was so insubordinate that it was frequently urged by the teachers that he should be expelled. He, however, remained, and attended the last anniversary, but was dismissed from the assemblage for *misconduct*; from which time he attended no more till the first week in June last, when the visiter advised with the parents, and recommended an entire change of treatment, which was directly followed. The rod was entirely discarded. The boy was detained at home, for an interview with the visiter, who, in the presence of his parents, exposed to him his wicked and ungrateful conduct. Contrary to our anticipations, a silent attention was obtained, and so much influence was gained over him, that he not only with tears confessed his transgressions, but promised, the ensuing week, to set out with new resolutions. He did accordingly attend the next Sabbath. The superintendent had determined to reverse the order of things also at school, and no longer reported his absence, but his attendance, and always with a word of recommendation to his parents of his improving conduct. His ambition was excited sufficiently to bring him under the *full influence* of good precept and example. We frequently reminded him to attend *early*, as we might want his services with the younger classes; and to these he was sometimes called. This course of treatment continued for three months, when we thought it safe to let him fall in with the usual routine of the school, which was done without losing any ground we had gained: and we now have the satisfaction to state a complete triumph! His punctual attendance is marked on our rolls every Sabbath but one since last June. He has also, in all that time, never failed to obtain all the usual monthly rewards, even the prizes for proofs; and before this time he was never known to commit a *single versc* to memory. In a late visit to his family, it was ascertained that he had been equally attentive at his daily school, and his father has not had occasion to correct him for six months past.

Thus was reclaimed from vicious habits, and bad company, a boy who, had he continued to receive the same treatment a few months longer, in all probability never would have been reformed. He now may rise to reputation and usefulness in society.

Five other instances of this nature might be stated, which were equally happy in their results. The parents of one of them with surprise expressed their gratitude to the visiter, stating that so great was the change in the conduct of their child, that it gave them the greatest hopes for the future.

The following facts obtained during our late visits, offer important matter for reflection, and powerfully plead the *necessity* of the benevolent exertions of this Society. The population of the one hundred and forty-two families attached to the school amounts to eight hundred, of whom four hundred and twelve are adults. Of the whole number sixty only are professors of religion, and these are out of thirty-seven families. Thirty-six of the parents are intemperate—two of them mothers! The whole number may be thus classed:—Thirty-five, reputable; sixty-two, indifferent; and forty-five, careless. The children of the first class of parents are doubtless no small means of ensuring good order in the school,—every one of their

parents indirectly influencing all under our charge. It will also be perceived, that eight hundred souls are connected with this school, the greater part of whom may be supposed to be, either directly or indirectly, influenced through the personal intercourse of the visiter, or the instruction brought home by the children; the tracts and Bibles distributed, and the lending of them out of the place of worship, by the children, of which last instance we have frequent testimony in regard to careless and ignorant parents, whose attendance can be secured in no other way. We are therefore not without hope that many may, by such humble means, attain to that faith which cometh by *hearing* the word of God! If such are the important circumstances brought to light by a view of a single school of one hundred and eighty-seven boys, drawn out of one hundred and forty-two families, we will leave the reflecting philanthropist to decide how important must be the connexion with Sunday Schools, of those families out of which more than nine thousand children are drawn to fill the classes of these schools in this city. It is calculated to convince the most sceptical mind of the high character and utility of such institutions, and to kindle the zeal of those hitherto most indifferent to its interests.

We beg leave, at the close of our report, to notice the flourishing school attached to St. John's Chapel, because our districts run into each other. We have no doubt shared in the happy influence of their intelligent visiting committee, that traces the same ground with us; and, in some instances, we have children from the same families attending both schools. The prosperous condition of that school is a striking instance of the happy results of that system of *social visiting*, the punctual exercise of which will doubtless confer the high character on Sunday Schools which they so justly merit.

**School No. 10, continues to preserve the respectable rank which it has always held in the Union.**

*School No. 10, attached to St. George's Church.*—This school consists of one superintendent, twelve teachers, five assistant teachers, two visitors of absentees, and one hundred and twenty-four scholars. During the past year, two hundred and three scholars have been admitted, one hundred and fourteen transferred to School No. 24, and one hundred and thirty-nine dismissed. During the same time, there have been purchased by the scholars, with tickets, &c., four Bibles, nine Testaments, fifteen hymn-books, fifteen First Part, and five Second Part Spelling-Books. Added to these, several rewards of Bibles and Prayer-Books have been presented by our beloved Pastor to those boys who have excelled in committing Scripture to memory.

We rejoice to observe, in many of our scholars, much improvement, both in reading and behaviour; and it is gratifying, when looking around our school, to behold several of our pupils who were among our number four years ago, and who still continue punctual in their attendance.

Our library now consists of about 500 volumes. Regarding it as an important auxiliary to the cause in which we are engaged, we are constrained to recommend the collection of a library to those schools which still remain without one. The greater part of those parents whose children attend our school are unable to own any book except the Bible. By means of our library, they have it in their power to employ many of their leisure hours in profitable reading; and that they do so employ them, we have the most satisfactory evidence. They not only manifest an anxiety to improve the privilege themselves, but are found extending it to their neighbours. By thus introducing into their families the reading of those books which are calculated to draw their attention from "things temporal to thing eternal," we anticipate the most happy results.

*School No. 11, attached to the Baptist Church in Mulberry-street.*—At no period within two years past, has the school been so well organized, the children so attentive, or their conduct so orderly, as at the present time. The number of scholars on the Register is one hundred and eleven, of whom sixty generally attend at a time. The school is conducted by one superintendent, one secretary, nine teachers, and four visitors of absentees, who also collect new scholars.

Our school was formed on the 3d day of March, 1816. Since its commencement, there have been admitted seven hundred and thirty-four scholars. Seven teachers and eight scholars have been seriously impressed since their connexion with the school, and have publicly professed their faith in the Gospel.

## UNITED GENERAL PRAYER MEETING.

THE sixth United General Prayer Meeting was held in the Mariners' Church, on Tuesday, the 5th inst. In the absence of the Rev. Dr. Milledoler, who was expected to preside, the Rev. Dr. Spring led the meeting. The order of exercises was nearly the same as at former Meetings. Addresses were delivered by the Rev. Thaddeus Osgood, a most zealous and faithful Missionary, who labours in our frontier settlements and in Canada, and the Rev. Mr. Smith, of this city. The Rev. Dr. Spring, and the Rev. Messrs. Lyons, Smith, Baldwin and Boyd, engaged in prayer. The number of persons present was not quite so large as at the last meeting, but the interest which Christians have felt in uniting, on these occasions, in prayer for an outpouring of the Holy Spirit on our city, does not appear to be lessened. We hope, however, to see more attend in future, of *all* denominations of Christians. The following paper was handed to one of the committee of arrangements, by a gentleman who was present at the solemn celebration of the Lord's Supper on the Sabbath before last, but it was not read at the meeting.

*Further account of the Revival in Bloomfield, N. J.*—The work of the Holy Spirit, which God was pleased to commence in Bloomfield a few months since, still progresses with increased success.

Every week witnesses new converts to the Redeemer. Christians are more engaged than ever; the common topic of conversation is the salvation of souls, and the burden of every prayer the outpouring of the Holy Spirit. The last sabbath (3d June) was a day of deep interest and solemnity—it was their communion; between twenty and thirty of the new converts, for the first time, sat down to the Sacramental table, in fulfilment of the dying injunction of their Redeemer, "*do this in remembrance of me.*"

Different ages, from fifteen to threescore years and ten, composed this accession to the fold of Christ. Among the number of these young disciples were seen the old man of seventy, and his grand-daughter of sixteen. It was a high privilege to witness so interesting a scene.

In West Bloomfield (a part of the parish) it is said there is not a single family uninterested in this great subject. Those who are not already hoping in the mercy of God through Christ, are inquiring with the deepest anxiety the way of eternal life.

The intelligence which we have received from several towns in Connecticut, and in this state, is of the most encouraging character, and shows that where Christians are earnestly engaged in using the means which God has given them to promote his glory, and their own eternal interests, they have been blessed with his special favour.

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*For the Christian Herald.*

## OBITUARY.

DIED, at Hightstown, N. J. on Friday the 2d March, after a short illness, Mrs. EUNICE SEGER, wife of the Rev. John Seger, in the 35th year of her age. That Mrs. Seger had been in a state of grace for more



than fourteen years, was generally believed by those who were acquainted with her professions and manner of living. But the circumstances of her death were rather remarkable. About two months previous to her death, and with entire composure, she repeatedly said, "I shall not live but a few weeks;" and but two weeks before her departure, (and while in health,) in the presence of her husband and family, she deliberately said, "I shall live but about a fortnight longer." The Tuesday previous to her death, feeling slightly indisposed, she said to the physician, "Doctor, speak your mind freely; I know I cannot live; but I am prepared; my peace is made with God." The night before her death, at about 9 o'clock, she requested the family to be called together, it being near the usual time for family worship, selected a Hymn, read it, parcelled out the lines, and united in singing it. During the night she had three fits; after the last, her reason was restored, and she took an affectionate leave of her husband and children, turned over in the bed, closed her eyes, and in a few minutes (about 7 o'clock in the morning) expired, without a struggle or groan.

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*For the Christian Herald.*

#### NEW EPISCOPAL CHURCH.

THE corner stone of a new Episcopal church, to be called St. Luke's Church, was laid at Greenwich on the 4th inst. at one o'clock, P. M. The ceremony was performed by the Right Reverend Bishop Hobart, who was assisted by the Rev. George Upfold, M. D. Rector, and most of the clergy of the city. The church is to be a plain but neat edifice, with a tower projecting from the front: it will contain upwards of one hundred pews on the ground floor. Although the strictest economy has been studied in the plan, yet it is expected that the building will be a model for neatness and for its just proportions. But a few months since there was no administration of the holy ordinances according to the forms of the Protestant Episcopal Church in this part of the city, and probably there would not now be any, were it not for the laudable exertions of a few gentlemen who have gathered together a very respectable congregation and organized a church. The erection of St. Luke's Church is a continuance of these exertions—the ground being a gift of Trinity Church (which has acted on this occasion with its accustomed liberality.)—The same individuals have added to the appropriation of their time and attentions, their individual responsibilities for the cost of the edifice. To defray these expenses, they look, and look with confidence, to the liberality of their fellow Christians. The members of the congregation are ready too with their mites, which must, however, be small, as they now, out of very limited incomes, support the church. We trust, therefore, that the benevolence of Christians, and particularly of those of the Protestant Episcopal Church, will be active towards this object. The ceremony was witnessed by several of the vestries of the other churches, and a number of very respectable persons. It is perhaps unnecessary to add, that the service was remarkably solemn and appropriate.

# The Seaman's Magazine.

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They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. — They cry unto the Lord in their trouble, and he bringeth them out of their distresses.—*Psalms.*

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## BETHEL UNION.—(*Concluded from page 59.*)

SUCCESS in schemes of Christian benevolence will always become a spur to enlarged efforts, until mankind “shall know the Lord from the least to the greatest.” The Spirit of God expands our views as we advance in the Christian field of labour; and so far from indulging our ease, and permitting us to say with Lamech, “I will call this Noah, (my rest,) for this same shall comfort us concerning the work and toil of our hands,” he urges us to go *forward*; to EXPECT GREAT THINGS; to ATTEMPT GREAT THINGS; and he produces a sleepless activity that presses the soul onward to more mighty exertions, until the knowledge of Jehovah “shall cover the earth, as the waters do the sea.”

Impelled (it is humbly presumed) by such a Divine stimulus, the Minister and his friend, already mentioned, ceased not to promote alike the interests of the Floating Chapel and the Prayer Meetings. But in the year 1819, the former appeared so prosperous and so firmly established, that their chief attention, for some months, was devoted to the latter, well aware that “Praying breath was never spent in vain.” They calculated thus:—If the Ark has regularly 800 seamen worshipping on board every Sabbath day, and the river Thames is supposed, generally, to bear on its surface 7000, there must, therefore, be abundant opportunities of itinerating, during the week, from ship to ship, and either preaching or holding Prayer-meetings in the numerous tiers both above and below the Ark.” This conclusion induced them to suppose that something more must be done to promote Religion among Seamen on the Thames, and that, as the Port of London Society superintended all the concerns of the Floating Chapel, it would be advisable to form another Institution to manage all the affairs of the Prayer-meetings, and the occasional Itinerant Preaching from tier to tier. This, it was presumed, would be of essential service to the general good of seamen in the port of London.

The project was mentioned for some weeks to many active friends of seamen, and approved. Two public meetings were held in different ships, in the Upper and Lower Pools, where it was fully discussed and agreed upon. The *Bethel Society* was therefore organized.

The Preliminary Meeting was held in the British and Foreign School-Room, White's Grounds, Southwark, when the Rev. G. C. Smith, of Penzance, took the Chair, and, in a full and respectable assembly, it was determined to name the Institution, “*The Bethel Seamen's Union.*” This meeting adjourned to the City of London Tavern, when Captain Sir George Mount Keith, Bart. R. N. presided, and the Society was most fully and publicly established, with the addition of “*British and Fo-*

*reign*" to the name, at the desire of a respectable merchant and ship-owner from the North of England.

The reasons which guided the judgment and produced the decision of those who were most active in forming this new Institution, regarded first *the Prayer Meetings*. They were now becoming very numerous, and held almost every night in the week on board of different ships, but, in a general sense, they were isolated, unconnected, and under no particular control. Itinerant preaching from tier to tier was in the same condition. By the Bethel Union they all now form one compact body, are suitably regulated, and hold their Monthly Meetings on each other's station, where brotherly love is thus happily promoted.

Secondly. *Christian candour* was of real importance. The captains and sailors who were religious belonged to different denominations on shore, and it was greatly to be feared in their religious meetings there would be *too* much eagerness to promote the dogmas of a sect, and too little regard to the general good of seamen, irrespective of names or sentiments.

The Bethel Union has accomplished this great point.—*Afloat*, its friends know no sect or party. *On shore*, each one joins where he pleases, and attends what place of worship is most agreeable to his views.

Thirdly. A SAILOR'S MAGAZINE had been long projected, and the plan tendered to others, but was declined by them. This appeared an object of primary importance to the Bethel Union, and it has succeeded in eleven months beyond the most sanguine expectations.

Fourthly. *The Bethel Flag*. This signal for Divine worship in ships was so well received, and could so easily be established, that it seemed truly important that captains should generally be encouraged to adopt it, and measures be used to establish it under the direction of Religious persons in every seaport of the United Kingdom.

Fifthly. *Bibles and Tracts*, it was thought, should be brought into more general circulation among sailors. This, it was presumed, the Bethel Union, by its general itinerating system and multiplied agents, could most essentially promote.

Sixthly. "*Foreign Sailors*, it was feared, had been much neglected, and the Bethel Union, by its extensive connexion and general efforts, it was imagined, might be instrumental in awakening the attention of foreign nations, and promoting every plan which might be adopted, in the same way as the British and Foreign Bible Society. Such were the chief points to which the attention of the Bethel Union was happily directed, in opening their campaign at the close of last year.

The Committee proceed next to give a review of their labours, and mention the formation of Auxiliary Societies at Wolwarth (Letter A) and Hoxton, (B.)

The next event in order of time which distinguished the progress of the Society was the introduction of its plans into Scotland. Lieut. E. S. of the Royal Navy, who had been particularly active in the formation of the Bethel Society, left London in December last, to take charge of a ship at Greenock. Immediately on his arrival, he applied to some ministers to address the seamen of that port, and subsequently hoisted a Bethel Flag on board his ship, and commenced religious meetings on board the ships in that port.



From his labours, as the zealous agent of the Bethel Union, ORIGINATED the noble Institution of the "*Greenock Seamen's Friend Society*."

In the same month of December, a respectable merchant of Newcastle, and a member of your Committee, engaged to introduce the Society to general notice, during a tour he should make through the northern parts of England and Scotland.

On his arrival at Edinburgh, he despatched a note on the subject to the Rev. Mr. Henry, of Leith, by whose noble exertions and indefatigable perseverance, that truly valuable Institution, the "*Edinburgh and Leith Seamen's Friend Society*," was launched forth, and is now actively engaged in promoting the Divine glory among seamen.

The example of the English had awakened the zeal of the Welch, and several religious meetings have been held on board of the Welch ships, where the worship has been conducted in the English language; but many natives of the Principality being anxious to instruct the seamen who are but partially acquainted with English, have formed a Cambrian Society for the purpose, and they have established preaching in Welch every Sabbath on board a ship off "*Pickle Herring Stairs*." The signal they hoist is a red flag, with the word "*Pregeth*," or "*Preaching*." They have also begun a course of prayer-meetings from the shore in the Welch language, and a signal flag, with the words "*Cyfarfod Gweddi*," or "*Prayer Meetings*," has been lately presented in behalf of this Society. The seamen of Ireland are also contemplated with peculiar regard by this Institution; and your Committee has heard with great satisfaction that the Bethel Flag has been hoisted at Cork. A communication has also reached them from an active friend of the Society in Dublin, with some interesting particulars relative to the establishment of ship-meetings in that port.

Thus in one year the "*British and Foreign Seamen's Friend Society and Bethel Union*" has had the happiness to see a multitude of pious agents and zealous friends raised up by Divine Providence, and brought into active operation, promoting this great cause in the most gratifying manner through the most distinguished ports of Great Britain.

It is with real satisfaction the Committee have also to announce, that they have established Bethel Flags and devotional meetings among ships and seamen in the following seaports of England since the public meeting in this place last year, viz. The Scilly Islands, Penzance, St. Ives, Penryn, Portreath, Plymouth, Teignmouth, Exeter, and Gainsborough. A noble institution, called the "*Bristol Seamen's Friend Society*," has also been formed; and five companies of pious men, twelve in each company, are now engaged every week, hoisting Bethel Flags from the floating harbour of Bristol to the basin at Clifton. Portsmouth has also imitated these excellent examples, and a plan of the society formed there, having been just received, will be read this evening.

During the last month two very respectable and interesting societies have also been formed at Chatham and Sheerness, under the direction of naval officers, ministers of the gospel, and other gentlemen, who are desirous of promoting the spiritual interests of soldiers as well as seamen. This new plan has been cheerfully incorporated into the measures of the Parent Society.

Bethel Flags have been despatched to Chatham and Sheerness, and

will, we trust, be hoisted, for the glory of God and the spiritual happiness of seamen, at every convenient season.

Your Committee record also with great pleasure, the zeal of a pious captain of a pilot vessel from Gravesend, who takes every opportunity of hoisting the Bethel Flag in the "Downs," while he lies there waiting for East Indiamen, or other large ships bound up the river.

On the subject of decent boarding-houses, the Committee cannot at present enter into any particulars. It has occupied a large portion of their attention, and some efforts have been made.

The Committee have made arrangements for erecting a Sailor's Church on shore, in Tooley-street. The following are among the reasons offered for this measure.

The Committee consider it of real importance in a national point of view. We have a chapel afloat wholly appropriated to seamen, but *we have not one on shore*. North America has set us the example, and New-York has raised by subscription a MARINERS' CHURCH. Your Committee cannot rest satisfied without being able to do the same.

The Bethel Union attributes much of its success (under Divine Providence) to those invaluable publications, [Tracts;] and they refer with pleasure to the usefulness of Tracts among Seamen, published in the Tract Society's Reports and in the Sailor's Magazine.

A correspondence has been opened with New-York, in North America, and all the documents of the Society forwarded to the zealous minister who preaches to sailors in the New Mariners' Church there. The publications of the Society have also been applied for, and forwarded to an eminent merchant in Philadelphia, with a view to form a similar Society in that city. A Bethel Flag is preparing for the United States, as a present from the Society to those transatlantic brethren whose hearts the Lord has graciously touched in this holy and blessed cause.\*

The Bethel Flag has been established at the following ports, or measures preparatory have been taken for that purpose, viz: St. John's, New-Brunswick, St. Petersburg, and other ports in Russia, Charante, Hamburgh, Madeira, the Bay of Honduras, and some other ports.

Missionaries, preparatory to leaving their native country, now so generally visit the prayer-meetings on the Thames, and unite with the sailors, that there is every reason to hope that many months will not elapse before the object of the Bethel Flag, and the interesting cause it espouses, will be known and valued in every part of the globe.

The Society has by Divine aid struck out a new path of usefulness; it opposes none. The Almighty has raised the Institution, and the instruments he has called to the work have launched it forth. It has been under weigh more than twelve months, and this is the Report of its cruise. It will still steer a steady course, unawed and uninterrupted by any vessel in the seas, determined not to rest until it has circumnavigated the globe. Like the Discovery Ships, it will penetrate the highest latitude, and by Divine grace convey the flame of Jesus' dying love from the torrid zone of Christian zeal in London to the Frozen Ocean.

\* See next page.

### BETHEL FLAG.

On Sunday, the 3d inst. the anniversary of opening the Mariners' Church in this city was observed by appropriate religious services. The elegant "BETHEL FLAG," presented to the Society by the "British and Foreign Seamen's Friend Society and Bethel Union," was hoisted on the church for the first time, as a signal for Divine worship. A flag-staff about 30 feet high had been raised on the ridge-pole of the church at the end fronting on Roosevelt-street, and a convenient railing placed round it to insure safety to the person who goes up to hoist the flag.

The flag is made of blue bunting, 18 feet long and 9 1-2 feet wide, the word "BETHEL" in white letters occupies the middle ground, and below the letters is a DOVE, with an OLIVE BRANCH in her beak, represented as directing her course to the staff; above the letters in the upper corner, is a small brilliant STAR.

In the morning the Rev. Mr. BALLANTINE, of the Baptist Church, preached, on 1 Tim. i. 15. Afternoon, the Rev. W. M'MURRAY, of the Dutch Reformed Church, preached on Matthew xxiv. 14, and in the evening, the Rev. Dr. SPRING, of the Presbyterian Church, preached on Heb. iv. 9. The sermons on this occasion, were all exceedingly appropriate, and were heard by large and attentive audiences. In the afternoon the church was not full, but there was a considerable number of seamen present. Three collections were taken up for the benefit of the Society's funds, amounting to one hundred and fourteen dollars.

It was gratifying to the friends of the Society, to witness so large a number of captains and seamen present, who appeared to take great pleasure in coming to *their own church*.

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### SOCIETY FOR PROMOTING THE GOSPEL AMONG SEAMEN.

THE Anniversary of this institution was celebrated in Dr. Romeyn's Church on Wednesday last. JONATHAN LITTLE, Esq. President, took the chair at 4 o'clock, and the meeting was opened with prayer, by the Rev. Dr. ROMEYN. The Annual Report was then read by DIVIE BETHUNE, Esq. first Vice-President of the Society. A motion to accept the report, and that it be printed under the direction of the Board of Directors, was made by the Rev. THADDEUS OSGOOD, the indefatigable Missionary, who has long laboured among the destitute inhabitants of our frontier settlement, and in Canada, and seconded by the Rev. JOHN SOMMERFIELD, of London.

Each of these gentlemen addressed the meeting on the importance of the Institution, the Catholic principles on which it is founded, and the obligation of Christians, and especially merchants, to give liberally to its support. A collection amounting to *one hundred and twenty-seven dollars* was taken up, and the meeting closed with prayer, by the Rev. Mr. Sommerfield. The meeting was large and highly respectable, and we earnestly hope that this anniversary has tended to draw the public attention to a more favourable consideration of the high object of the Society.



**NEW-YORK BETHEL UNION.**

A NUMBER of merchants and other gentlemen, who feel deeply interested for the welfare of seamen, met on Monday afternoon, the 4th instant, at No. 216 Pearl-street, to devise measures for promoting the establishment of Prayer Meetings on board of ships and other vessels while lying in our harbour. JONATHAN LITTLE, Esq. was called to the chair, and Mr. HEMAN AVERILL was appointed Secretary. After a free conversation and mutual interchange of sentiments on the subject before them, it was thought most advisable to form a society to act independently of the Port Society, although it should at the same time co-operate with that institution in the great business of "promoting the Gospel among seamen."

It was therefore unanimously resolved to establish a Society to be called the "NEW-YORK BETHEL UNION." A constitution was adopted and a board of Managers appointed consisting of thirty-five gentlemen, many of whom are captains in our merchant service. Most of the gentlemen had been previously consulted on the subject, and it is hoped they will all take an active part in the pleasing duties assigned them.

DIVIE BETHUNE, Esq. was appointed President, and HORACE HOLDEN, Esq. Secretary.

The Managers have had a meeting and taken measures for carrying into immediate effect the object of the Society.

We hope the benevolent ladies who feel a desire to aid in this work will prepare two or three Bethel Flags for the Society.—The one presented by the Bethel Union of London can be seen as a pattern.

**THE STAR OF BETHLEHEM.**

ONCE on the raging seas I rode ;  
The storm was loud, the night was dark ;  
The ocean yawn'd, and rudely blow'd  
The wind, that toss'd my found'ring  
bark.

Deep horror then my vitals froze ;  
Death struck, I ceas'd the tide to stem ;  
When suddenly a star arose,  
It was the star of Bethlehem !

It was my guide, my light, my all ;  
It bade my dark forebodings cease,  
And thro' the storm's and danger's thrall,  
It led me to the Port of Peace.

Now safely moor'd, my perils o'er,  
I'll sing first in night's diadem,  
For ever and for ever sing  
The Star—The Star of Bethlehem !

**TO READERS AND CORRESPONDENTS.**

"PEREGRINUS'S" other communication ; "Z;"—"Lines on the death of a Lady;" "MARINERS' CHURCH JOURNAL for May;" shall have a place in our next. We have been obliged to omit the letter of the Rev. Mr. Pilexy, of the Great Osage Mission, announcing the melancholy intelligence of the death of Mrs. Newton, her infant child, and Mr. Patterson, a boatman.

Intelligence has been received of the safe arrival at Sierra Leone of the Colonists, who sailed from Norfolk.

We would state, that the facts contained in the article, entitled "The Jew," p. 69, may be relied upon.

**ERRATA.**

It should have been mentioned in our last, that the article "Hints for the General Union of Christians for Prayer, &c." was published in London, in March last, without any knowledge of the fact, that similar meetings were already established in this city ; also, that we are informed, on good authority, that that paper was drawn up by the Rev. W. WARD.

Page 39, near the top, for "paper," read "prayer."